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EPIGRAPHIA INDOMOSLEMICA

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INSCRIPTIONS IN GULBARGA.

(By MAJOR T. W. HAIG, I.A.)

Gulbarga, which was the capital of the Bahmanī kings of the Dakan from 1347 to 1429 A.D., and was in later times an important frontier fortress of the 'Adil Shāhi kings of Bijāpūr contains some interesting old buildings, relics of the Bahmanids and the 'Adil Shāhs, many of which bear inscriptions which are worthy of being recorded. I propose to consider these inscriptions in their chronological order.

(1)

این مسجد مبارک الله تعالى و تبارک بعهد باني مباني و قبله اقبال سعادات خدائگان
سلاطین علاء الدنيا و الدين ابوالمظفر بهمن شاه عمر الله دولته بنه امیدوار حضر کبریا سیف
الدوله شاه زکریا در شهر سنه اربع و خمسين و سبعهائے عمارت کرد - تا ابد آباد آباد باد بحق
عامر بیت معمور و کعبه مشهور

TRANSLATION.

This blessed *masjid* of God, may He be exalted and blessed, was built in the reign of the founder of buildings and the cynosure of the good fortune of blessings, the lord of kings, 'Alā'u-'d-dunyā wa'd-dīn Bahman Shāh, (may God preserve his kingdom,) by him who hopes for favour in the Court of the Almighty, Saifu-'d-daulah Shāh Zakariyā, in the year H. 754 (=A.D. 1353). May it be resorted to to all eternity, in virtue of the Great Architect of the house well filled, the famous Ka'bah.

This is, from an historical point of view, the most interesting of the inscriptions at Gulbarga. It records the foundation of a mosque by one who was, apparently, a *darvish* of some sanctity, but the stone on which it is cut is now broken into four pieces, and lies by an old shrine just without one of the gates of the fort. It is difficult to decipher and I am not satisfied that the readings are correct in every case, but the important part of the inscription, the name and title of the king in whose reign it was cut, is clearly legible, and removes all doubt as to his correct style. The legend which connected the patronymic *Bahmanī* with the caste-name Brahman is thus shewn to have no foundation in fact.¹

(2) Next comes a long and well-executed inscription commemorating the completion of the large *masjid*, a building unique among the mosques of India.

بسم الله الرحمن الرحيم قال الله تعالى و تبارک انما يعمر مساجد الله من امن بالله
و باليوم الآخرة و اقام الصلوة و اتى الزكاة الآية و قال النبي عليه السلام من بنى مسجداً
له بنى الله له بيتاً في الجنة فبموجب سياق هذه الآية الفرقاني و الحديث النبوي بنى
هذا المسجد لحوج عباد الله الى رحمته و مغفرته و بالهامه اللطيف و توفيقه الشريف رفيع
بن شمس بن منصور القزويني في عهد السلطان المعظم القهرمان المكرم ابي المظفر محمد شاه
السلطان بن السلطان شيد الله اركان دولته داعياً منه التجنب | عن السمعة و الريا راجياً منه القبول
بالرحمة و الرضا في الرابع من شهر الاول سنه تسع و ستين و سبعهائے و الله اعلم بالصواب |

(1) *Vide* Journal of the Asiatic Society of Bengal, Part I, Vol. LXXIII, Part I, Extra No. 1904.

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TRANSLATION.

In the name of God, the merciful, the compassionate. God, may He be hallowed and exalted, said, "Verily none buildeth mosques to God but he who believeth in God and in the last day and who prayeth and giveth alms," to the end of the verse. And the Prophet, on whom be peace, said, "Whoso buildeth a mosque for God for him God buildeth a mansion in Paradise." In accordance, therefore, with the sense of this text of the *Qur'an* and the saying of the Prophet, Rafi', the son of Shams, the son of Manşūr, of Qazvin, of God's servants the most in need of His mercy and forgiveness, by His favouring inspiration and exalted grace built this mosque in the reign of the great, the invincible, and honoured king Abū-'l-Muẓaffar Muḥammad Shāh, the Sultan, son of the Sultan, may God strengthen the pillars of his kingdom, soliciting from Him avoidance of (the desire for) notoriety and hypocrisy, and hoping from Him acceptance (thereof) in mercy and approval, on the 4th of the first month of the year 769 (*Hijrī*) and God knoweth best what is right.

The date corresponds with September 1, 1367 A.D.

(3) The next inscription, which bears the date A.H. 814 (A.D. 1411-12), is the epitaph of one Ḥājī Maḥmūd, son of Ḥājī Ḥusain, of Lāhai-jān. It is of no interest from an historical point of view, and need not be transcribed here.

(4)

عجب قلعه دیدم که مثلش نبود * چنین که در اقلع عالم به بست
تجسنت بذی الملك و الملکوت واعتصمت بذی العزة و العظمة و الهیبت و القدرة و الکبرياء
و الجبروت دخله فی حرز الله و فی حفظ الله و فی امان الله من شرور الفتن اجمعین بحق کهیص
بحق حمعسق و لا حول و لا قوة الا بالله العلی العظيم

TRANSLATION.

I saw a wondrous fort, the like of which there was not among the forts built in this world.

May it be fortified by Him to whom belong dominion and power, and may it be protected by Him to whom belong honour and glory and awe and might and grandeur and pride. May it be received under the care of God and the protection of God, and the safeguard of God from the evils of all trials by virtue of کهیص and by virtue of حمعسق. And there is no strength nor power but by means of God, the High, the Great.

This inscription appears over the *Zanjērī* gate of the fort and is accompanied by some verses no longer legible. The inscription is much weather-beaten and no date can be deciphered, but I am inclined to assign it to the period of the Bahmani kings.

(5)

الحمد لله رب العالمین والصلاة على رسوله محمد و آله اجمعین
بعهد سلطنت شهنشاه جهان پناه ظل الله مهر سپهر سرافرازى ابو المظفر شاه علي عادلشاه
غازي خلد الله ملكه و سلطانہ و انافى علي العالمين برة و احسانه كمترين بندگان درگاه عز و جلال
این برج دولت عمارت نموده سنه ۹۶۵ هـ

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It is not necessary to give a literal translation of this inscription, which consists largely of pious aspirations and the recitation of bombastic titles. The purport of it is that the bastion in the fort, on the inner face of which the inscription is cut, was built in A.H. 965 (A.D. 1557-58), in the reign of 'Ali 'Ādil Shāh I. of Bijāpūr, by one 'Izzat Khān.

(6)

بنا نمود این عمارت در عهد شاه علي عادلشاه سلطان
بمرجوب امر خدمتگاري کرد العبد ضابطخان سنه ۹۸۱

TRANSLATION.

This building was built in the reign of the king 'Ali 'Ādil Shāh, in accordance with orders received, by the slave Zābiṭ Khān, in the year of the *Hijrah* 981 (A.D. 1573-74).

This inscription is cut on a stone which is now let into the wall of a police station near the Bālā Hīṣār, and it is not possible to say what the building was the erection of which it commemorates.

(7)

بعهد سلطنت شاه عالم پناه مهر سپهر سرفرازي ابوالمظفر علي عادلشاه غازي
خلد الله ملكه و سلطانه و افاض على العالمين بره و احسانه بنا کرده چاه داخل * * *
و دو قطعه برج و يك نشنگاه بدین خندق نزدیک * * * درکار کرد بابا جي ضابطخان
نائب غیبت شهر احسانباد خان اعظم حمید خان بهمني سنه ست و ثمانین و تسعمائه
جمادي الاول سنه ۹۸۶ هجری

As parts of this inscription are obliterated it is not possible to give a full translation, but the purport of the inscription is that Babāji Zābiṭ Khān, 'lieutenant of Aḥsanābād Gulbarga in the absence of the governor, in the reign of 'Ali 'Ādil Shāh I. of Bijāpūr dug the well to which the inscription relates, built two bastions and laid out a space provided with seats in the year 986 of the *Hijrah* (= A.D. 1578-79). This Zābiṭ Khān has been already mentioned in the foregoing inscription. The conjunction of the Hindu title Babāji with the Muḥammadan title is peculiar and may perhaps indicate that Zābiṭ Khān was a converted Hindu. He seems to have been deputy for the Khān-i-A'zam, Ḥamid Khān, *Bahmanī*, an epithet which seems to denote a claim to descent from the Bahmanī kings.

The well to which the inscription relates is known as the *Hār Bāolī*, or "Necklace well" and is now in a ruinous state.

The four inscriptions which follow bear no date, but they all belong to the reign of 'Ali 'Ādil Shāh I. of Bijāpūr, who reigned from 965 to 988 A.H. (= A.D. 1557-58—1580).

(8)

بنیاد این عمارت برج در عهد شاه علي عادلشاه سلطان
بمرجوب امر خدمتگاري کرد بابا جي ضابطخان نائب غیبت شهر احسانباد

TRANSLATION.

This bastion was built in the reign of the king, 'Ali 'Ādil Shāh, in accordance with orders received, by Bābāji, entitled Zābiṭ Khān, lieutenant of the city of Ahsanābād (Gulbarga).

The peculiarity of Zābiṭ Khān's titles has already been noticed. The stone bearing this inscription is built into one of the bastions of the fort.

(9)

بنا هذا المسجد في عهد السلطان
علي عادل شاه خلد الله ملكه وبانيه
عزتخان تقبل الله عنه

ناد علياً مظهر العجائب تجده عوناً في الدوايب

TRANSLATION.

This mosque was built in the reign of the king 'Ali 'Ādil Shāh (I.). May God maintain his kingdom. Its founder was 'Izzat Khān. May God accept him !

Proclaim 'Ali as the manifestation of marvels.

He will certainly protect thee in calamities.

Every care and grief will be dispelled

By thy sanctity, O 'Ali, O 'Ali, O 'Ali !

The verses, cut in a conspicuous position and manner, would be evidence, were any needed, of the popularity of Shī'ah doctrines during the reign of 'Ali I. The reference to Muḥammad's son-in-law may also be a courtier's *double entendre*.

(10)

بعهد سلطنت شاه عاليجاه عالم پناه مهر سپهر سرافرازي ابوالمظفر
علي عادلشاه غازي خلد الله ملكه و سلطانه
بنده درگاه حاجي عماد خان اين عمارت نمود سنه

TRANSLATION.

In the reign of the exalted king, the asylum of the world, the sun of the sky of honour, the victorious, 'Ali 'Ādil Shāh, (may God preserve his kingdom and his sovereignty!) Hāji 'Imād Khān, the slave of the royal court, constructed this building.

This inscription belongs to a house, now in ruins, near the well which bears inscription No. (7). The date is no longer legible.

(11) This is an undated inscription consisting only of the names of the twelve *Imāms* cut on a stone at the head of a tomb. It probably belongs to the reign of 'Ali 'Ādil Shāh I. and is interesting only as a relic of the vogue of the *Shā'ah* religion in Bijāpūr.

(12) This inscription is similar to No. (11) but bears the date A.H. 980 (A.D. 1572-73). It is cut on a stone let into the wall of a mosque known as the Bijāpūr Bakḥshī Sāhib's mosque.

(13) The next inscription is one of Ibrāhīm 'Ādil Shāh II.

حضرت نواب کامیاب گردون اقتدار همایون ارفع اقدس اعلیٰ ابراهیم عادلشاه
 خلد الله ملکه و سلطانه ترجمہ بزیارت قطب الاقطاب شہباز سرافراز
 مخدوم سید محمد حسینی گیسو دراز قدس سرہ فرمودہ من ثالث شهر محرم الحرام
 سنہ ۹۸۹ ھ مع عساکر مظہر و منصور درین بقعہ منزل فرمودند و حضرت علیا زمان مخدومہ
 جہان والدہ نواب فلک اقتدار وسعت شعار و ہدایت آثار نظر * (826) فرمودند چشمہ آب و باغ باشجار
 اثمار بنا فرمودند فی التاريخ از شهر محرم الحرام مشہر سنہ ۹۹۴ من العجرة النبویہ علیہ السلام
 یا رب این آثار درگاہ را الی یوم القیام بحرمات النبی علیہ السلام
 نگاہ دارن بمننہ و کرمہ آمین

In translating this inscription it will be unnecessary to translate bombastic and unimportant titles, while others will call for special consideration.

TRANSLATION.

The Nawwāb Ibrāhīm 'Ādil Shāh (II.)—may God perpetuate his kingdom and sovereignty!—having, with his victorious army, made a pilgrimage to the shrine of the saint Sayyid Muḥammad Ḥusainī, Gīsū Darāz,— may his tomb be hallowed— on the 3rd Muḥarram A.H. 989 (February 7, 1581) on which occasion he halted at this place, Her Highness Makhdūma-i-Jahān, the mother of the said Nawwāb, caused a well to be dug and an orchard to be planted here in the month of Muḥarram A.H. 994 (December-January 1585-86) as an offering.

May the Lord preserve these monuments of the shrine, by His favour and mercy, until the day of resurrection, for the honour of the Prophet, on whom be peace. Amen.

It will be observed that Ibrāhīm II., although the title 'Ādil Shāh is affixed to his name and he is honoured with the ejaculatory prayers proper to the royal title is described as "the Nawwāb." At this time all real power in the state of Bijāpūr was exercised by the famous Cānd Bibi, who is evidently the princess referred to in the inscription by the title Makhdūma-i-Jahān, and described as the young king's "mother." She was in fact his aunt by marriage, but being queen-regent she probably regarded the king as her adopted son, though she appears to have been so jealous of her power as to grudge him the full titles of royalty.

* نظر is a misspelling for نظر

(14) The following inscription is cut on a stone in a ruinous wall, formerly the wall of a garden, in a suburb which seems to have been known as 'Ādilābād, and to have been built by or for Ibrāhīm 'Ādil Shāh II. :—

بنا نمود بیت عادل آباد یکنه داخل باغ دریائین در عهد
سلطان ابراهیم عادلشاه غازی بموجب امر خدمتگاری نمود
بابا جی المخاطب به ضابطخان نائب غیبت شهر احسانباد مشهور
سنه اربع و تسعين و تسعمائه هجره

TRANSLATION.

In accordance with orders received Bābājī, entitled Zābiṭ Khān, lieutenant, in the governor's absence, of the city of Aḥsanābād (Gulbarga), built a house in 'Ādilābād, within the garden and below * * in the reign of the king Ibrāhīm 'Ādil Shāh (II.), the Ghāzī, in A.H. 994 (A.D. 1586).

There is a *hiatus* after the word پائین. This Bābājī, "entitled Zābiṭ Khān," has already been mentioned in inscriptions (6), (7), and (8). He seems to have had a long tenure of office as lieutenant-governor of Gulbarga, and was probably the actual governor while the noble who nominally held the appointment spent his time, and revenues, at the capital.

(15) The following inscription, cut on a stone over the gate of the domed building known as Sidi 'Ambar's dome, near the gate below the great garden, is perhaps a relic of Malik 'Ambar's invasion of the 'Ādil Shāhi dominions; but may be the work of another 'Ambar in the 'Ādil Shāhi service :—

چه خوش دید گنبد بنا کرد عنبر
سنه ۱۰۰۸ هجری

The inscription is a hemistich. Its language is inelegant and unidiomatic, but its meaning evidently is "How beautiful appeared the dome built by 'Ambar.—A.H. 1008 (A.D. 1599-1600)."

(16) The following inscription, cut on a stone in the *Faṭḥ Burj*, or "bastion of victory" is also attributable, I think, to the reign of Ibrāhīm II. though no date is legible :—

الحمد لله رب العالمين والصلوة علي رسوله محمد وآله اجمعين
در عهد سلطنت پادشاه عاليجاه عالم پناه مهر سپهر سرافرازي تاج الدنيا و الدين ابراهيم
ابراهيم عادلشاه غازی خلد الله ملكه و سلطانه و افاض علي العالمين برة و احسانه بنده
درگاه محمد حيدر اين برج بدولت تمام نمود

TRANSLATION.

Praise be to God, the Lord of all creatures, and blessings on his prophet Muḥammad, and on all his family ?

In the reign of the exalted king, the asylum of the world, the sun of the sky of honour, Tājū'd-dunyā wa'd-dīn Abū'l-Muẓaffar Ibrāhīm 'Ādil Shāh—may God maintain his kingdom and his sovereignty and bestow on all creatures His affection and favour—the slave of the royal court, Muḥammad Haider, built this bastion of good fortune.

¹ Vide Pādīshāhnāma, i. 54.

(17) The following inscription is cut on a stone in the bastion on which the gun mentioned in the inscription is mounted :—

این برج طوط درازده گزی در عهد
ابو المظفر ابراهیم عادلشاه خلد ملکه ابداً
عمارت کرد بره ملک ملک صندل سنه ۱۰۳۳

TRANSLATION.

This bastion of the twelve-yard gun was built in the reign of the victorious Ibrāhīm 'Ādil Shāh (II.),— may his kingdom be preserved for ever,— by Barah Malik, the son of Malik Šandal, in the year H. 1033 (A.D. 1623-24).

Barah Malik was probably a country-born Abyssinian.

١٥٥ (18) The following inscriptions, consisting only of the name of the bastion and pious ejaculations, are cut on stones of the bastion known as *burj-i-nauras* :—

هر الخلیل
برج نورس یا بدرج یا بدرج

I attribute them to the reign of Ibrāhīm owing to the obvious reference to the name in the ejaculation هر الخلیل.

(19) The following inscription, of the reign of Muḥammad 'Ādil Shāh, is cut on a stone in the wall of the bastion known as *Ghariyālī burj*, or "the clock-maker's bastion" :—

کشاده باد بدولت همیشه این درگاه

هذا القصر نظر * کرده پیر دستگیر اولاد حسین و حسن پشت و پناه اهل دکن
بنده نواز مخدوم دین و دنیا سید محمد حسینی گیسو دراز فی عهد السلطان ابو المظفر
سلطان محمد عادلشاه غازبی خلد ملکه ابداً و بانیه کمترین غلامان درگاه علی رضا بن
محمد آقا سنه ثمان و خمسين و الف -

May this shrine always remain open in prosperity. This palace is an offering to the saint, the upholder of the descendants of Ḥasan and Ḥusain, the support and refuge of the people of the Dakan, the cherisher of his slaves, lord of the faith and the world, Sayyid Muḥammad Ḥusaini, Gīsū Darāz, (having been built) in the reign of the victorious king Sultān Muḥammad 'Ādil Shāh, the *Ghāzī*,— may his kingdom be preserved for ever,— and the founder of it was the humblest of the slaves of his court (or, "of this shrine") 'Alī Razā, the son of Muḥammad Āqā. A.H. 1058 (A.D.)

The mistake made in inscription No. (13) is repeated here, the word نذر being misspelt نذر.

(20) The following inscription is cut on a stone in the *Kālā Pahār burj*, or "bastion of the black hill" :—

به امر محمد شه بحرور بر * کز یانت ملک دکن زیب و فر
سخن سنج نور الله سرخیل ملک * که هست اوز اولاد خیرالبشر
دگر احسن باد را داد زیب * بتعمیر هر برج و دیوار و در
چو تعمیر شد گشت تاریخ سال * شده حصن کلبرگه محکم دگر

*Again a misspelling for نذر

I can find no meaning to fit *dūlāvanī* here. It may perhaps be the name of a kind of gun.

Khavāṣṣ Khān was the minister who set Sikandar on the throne and the description of Sikandar as the son of 'Alī 'Adil Shāh was probably intended as an answer to the rumour, fostered by Aurangzib, that Sikandar was supposititious.

The Sidi Sumbul here mentioned was probably a country-born Abyssinian. His father, Malik 'Ambar, is not to be confused with the great Malik 'Ambar, but was probably identical with Malik 'Ambar "the Bijāpūri," mentioned in the *Pādīshāhnāma* (i. 521) as being employed with the army of Bijāpūr operating against the imperial army besieging Daulatābād.

(22) The following inscription is cut on a stone which was drawn up from an old well when it was being cleaned. It is not clear to what building it refers:—

در عصر پادشاه عالمگیر غازي بنده مير محمد شفيع ولد خواجه مير
بتاریخ بیست و هفتم شهر شعبان سنه سی و هشت مطابق
سنه یک هزار و یکصد و پنچ هجری فی سبیل الله تیار نمود -

TRANSLATION.

In the reign of the emperor 'Ālamgīr, the *Ghāzī*, the slave *Nūr* Muḥammad Shafi', the son of Khwāja ~~Nūr~~ completed this on the 27th Sha'bān in the thirty-eighth year of the reign, corresponding with A.H. 1105 (April 24, 1694 A.D.).

(23) This is merely an epitaph on a gravestone, bearing the date A.H. 1108 (A.D. 1697). It is of no historical importance.

(24) The following inscription is cut on a stone in the mosque known as the mosque of Bakḥaḥī Shāhib Bijāpūri:—

بنائي چاه مسمی خواجه بارلي از محمد صاحب ولد فضيلت مآب عالم صاحب
مرحوم متوطن مریه دارالظفر بیجا پور در شهر ذیحجه سنه ۱۲۰۳ هجری مقدسه
حسن انصرام یافت عاقبت بخیر باد

TRANSLATION.

The construction of this well, known as the *Khawāja Bāoli*, by Muḥammad Shāhib, son of the late excellent 'Ālam Shāhib, settled in the province of Bijāpūr, the abode of victory, was completed in the month of Zil-hijjah, A.H. 1203 (August-September, 1789 A.D.). May his end be good.

(25) The following inscription is cut on a stone in the wall near the *Khawāja Bāoli*, a well so called in honour of the saint Gīsū Darāz:—

بنائي مسجد و مقبره براه عبد الله محمد صاحب ولد فضيلت مآب
عالم صاحب مرحوم متوطن دارالظفر بیجا پور در شهر ذیحجه سنه ۱۲۰۴ هجری مقدسه
حسن انصرام یافت عاقبت بخیر باد

TRANSLATION.

This mosque and tomb, built for the sake of God by Muḥammad Shāhib, son of the late excellent 'Ālam Shāhib, settled at Bijāpūr, the abode of victory, was completed in the month of Zil-hijjah, A.H. 1202 (September 1788 A.D.). May his end be good.

(26) The following is an inscription at the well known as the *Hāsham Bāoli*:—

چشمہ ہاشم بارلی از فضل رحمہ * بنا کرد محمد امان اللہ خان
سنینش تأمل چوں کردم بدل * بغتہ بلفظ غدیرست عیان

TRANSLATION.

The fountain of the *Hāsham Bāoli*, by the grace of God, was built by Muḥammad Amānu-llāh Khān.

When I pondered in my heart its date I received the reply "the date is clear from the word (pool)."

The chronogram gives the date A.H. 1214 (A.D. 1799-1803).

(27) The last inscription is merely an epitaph of no historical interest bearing the date A.H. 1288 (A.D. 1871-72).

I desire to express my acknowledgements for valuable assistance towards the compilation of this list of the inscriptions of Gulbarga received from the Nawāb Sayyid Ḥusain Bilgrāmī 'Imādu-l-Mulk Bahādur, who has most kindly revised my translations of the Arabic inscriptions, and from the Nawāb Frāmāz Jang Bahādur, First Ta'alluqdār of Gulbarga, who accompanied me on the occasion of my visit to the fort and very kindly supplied me with rubbings of the inscriptions.

SOME INSCRIPTIONS IN BERAR.

By MAJOR T. W. HAIG, I.A.,

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I propose in this paper to give an account of such inscriptions in Berar as I have been able to examine. The list is not exhaustive, and in the case of Samskr̥t inscriptions I have been obliged, owing to my ignorance of that language, to content myself with a reference to them, which will, however, be a sufficient indication to other and better equipped workers in the same field of the localities in which they are to be found. It is desirable that there should be a record of the inscriptions which I now bring to notice, for some of them have suffered severely and nearly all continue to suffer from the effects of the weather. The inscriptions can most conveniently be considered topographically.

I. GĀWILGARH.

Gāwil was the old fortress-capital of Berar, Elicpūr being the seat of government. Unfortunately the fort contains no old inscriptions, the earliest being one of Fathu-llāh 'Imādu-l-Mulk, the first independent king of Berar. We might have expected to find some record of Aḥmad Shāh Bahmani I, who, according to Firāhta, built the fort in A.D. 1425. The inscription of Fathu-llāh 'Imādu-l-Mulk is above the south-western gate of the fort, the *Pir Patha* (*Path*) *Darwāza*, in the filling of the arch. The stone used has suffered much from the weather, and has scaled to such an extent that only small portions of the inscription are legible. It appears, however, that these portions embody the important part of the inscription. The situation of the inscription is unfortunate. The gate over which it is cut stands at the south-western angle of the fort, at the top of the Gāwil hill, which rises abruptly from the plains, so that the south-west monsoon beats with all its force, throughout the rainy season, on the inscribed stone, which is not protected in any way. It is not easy to say how much longer the existing fragment

of the inscription will remain, but it appears to "be too late to adopt any measures for its preservation. So much of the inscription as I have been able, with much difficulty, to decipher, runs as follows:—

* * * * *

کنم (؟)

الغ عماد الملک * * * * * بعد دولت بیغا (؟) محمود شاه آنک (آنکه)

چون فردرس * * * * * بقلعه گاریل ز سنگ کهن

که زیر اوست چو دیلی (؟) کرر (؟) قران * * * مسجد جامع نباشد برسر حوض

که اوست پاک چو بیت المقدس ر معمر ر قدرش بدید بنزد خرد بگفت بیا بیت سرور

It is impossible to give a translation of these fragments, but we may gather from them that *Fatḥu'llāh* 'Imādu-l-Mulk "built with the old stones," that is to say repaired, "the *jāmi'* *masjid* at the head of the tank" in the reign of (*Shahābu-d-dīn*) Maḥmūd Shāh Bahmanī. The date of the work is given in the chronogram *سرور بیا بیت* ("Come to the house of joy") and is A.H. 893 (A.D. 1488). Two years later *Fatḥu'llāh* 'Imādu-l-Mulk proclaimed his independence. The *jāmi'* *masjid* in Gāwil, situated "at the head of the tank," is a fine building with a range of seven arches in front, and was originally covered with twenty-one domes in three rows of seven. It was built, evidently with an eye to effect, on the highest knoll in the fort, where the accommodation for it is insufficient. The western wall has consequently fallen down the steep slope of the knoll, carrying with it a complete row of seven domes. From the conformation of the ground it appears likely that *Fatḥu'llāh* 'Imādu-l-Mulk found it necessary to repair similar damage, and it may be remarked that the Government of India would do well in following his example.

The use of the Turkish title *Uluḡ* with the ordinary title of *Fatḥu'llāh*, who was a Kanarese Hindū by race, and was captured in his boyhood and brought up as a Musalmān, is strange, and perhaps unique.

In the south-western face of the fort there is a fine bastion, known as the *burj-i-Bahrām* or "bastion of Bahrām." It bears an inscription on a stone slab on the inner side of the wall, which is protected from the weather by a stone coping. The inscription runs as follows:—

بکاریل ساخته بهرام برجی * که مثل آن ندیده چشم ایام

رسانده رفعت آنرا بجای * که کیدران در پناهش کرد آرام

چو کردم فکر تاریخش برآمد * به تاریخش تمام آن برج بهرام

"In Gāwil Bahrām built a bastion

"The like of which the eye of time hath not seen;

"He carried it to such a height

"That the planet Saturn takes his ease in its shelter.

"When I pondered over the date of its construction it was found

"In the words 'that bastion of Bahrām is completed.'"

The chronogram gives the date A.H. 985 (A.D. 1577). It has been ludicrously misread and misinterpreted in the *Berar Gazetteer*, where, indeed the whole inscription is mistranslated.

By omitting altogether the word *آن* and by referring *تاریخش* to *تمام* instead of to *برج* in spite of the evident meaning of the sentence, the translator has reduced the chronogram to the words *برج بهرام*, which give the date A.H. 453 (A.D. 1061). Even then the absurdity was allowed to stand, though it might have been suspected that there was some mistake in an interpretation which made it appear that the bastion was built by a Musalmān little more than half a century after Maḥmūd-i-Ghaznavi's first invasion of northern India and nearly two centuries and a half before the first Muḥammadan invader appeared in Berar.

Bahrām was evidently an officer in the army of Sayyid Murtaẓā Sabzavāri, governor and commander-in-chief in Berar under Murtaẓā Nizām Shāh of Aḥmadnagar, and was probably *qal'adār* of Gāwil. In A.D. 1577 Murtaẓā Nizām Shāh was expecting that Akbar would march on Berar from Ajmir, and though his apprehensions were premature they justified the expenditure of money and labour on the defences of Gāwil.

The inner side of a battlement in the outer fort bears an inscription in the Nāgarī or Bālboḍh character. The letters are well formed but not deeply cut and the rough surface on which they were cut has suffered from the effects of the weather. I could not determine, in the short time which I allowed for the examination of this inscription, whether the language of the inscription was Samskṛt or Marāṭhī, but it is probable that the greater part, at least, of the inscription could be deciphered by a good Samskṛt or Marāṭhī scholar with some experience in epigraphy. It appears to be modern, and is probably a relic of the time when the fort was in the hands of the Bhoṣla rajas of Nāgpūr.

II. NARNĀLA FORT.

The fort of Narnāla, also situate on the southern and highest range of the Gāwilgāh hills, was formerly almost equal to Gāwil in importance, and is said by Firāhta to have been "repaired" when Gāwil was "built" in A.D. 1425 by Aḥmad Shāh Valī Bahmanī. The following inscriptions are cut over the beautiful *Muḥammadi* or *Māhākālī* gate of the fort:—

(a) Upper inscription.

في تاريخ الفتح قال الله تبارك وتعالى من دخله كان آمناً سنة اثنى وتسعين وثمانمائة
سبحان الله لا اله الا الله و محمد رسول الله صلى الله عليه وسلم وعلى جميع الانبياء
والمرسلين والملائكة المقربين الحمد لله رب العالمين اللهم ارحم على الخلفاء الراشدين المهتدين
اولو الفضل من المؤمنين ومن المسلمين ابا بكر⁽¹⁾ الصديق وعمر الفاروق وعثمان وعلي المرتضى
والحسن الرضا والحسين والشهداء⁽²⁾ الكربة والحمة وعباس والمهاجرين والانصار ورضوان الله
عليهم اجمعين

حرره محمد عبد الله

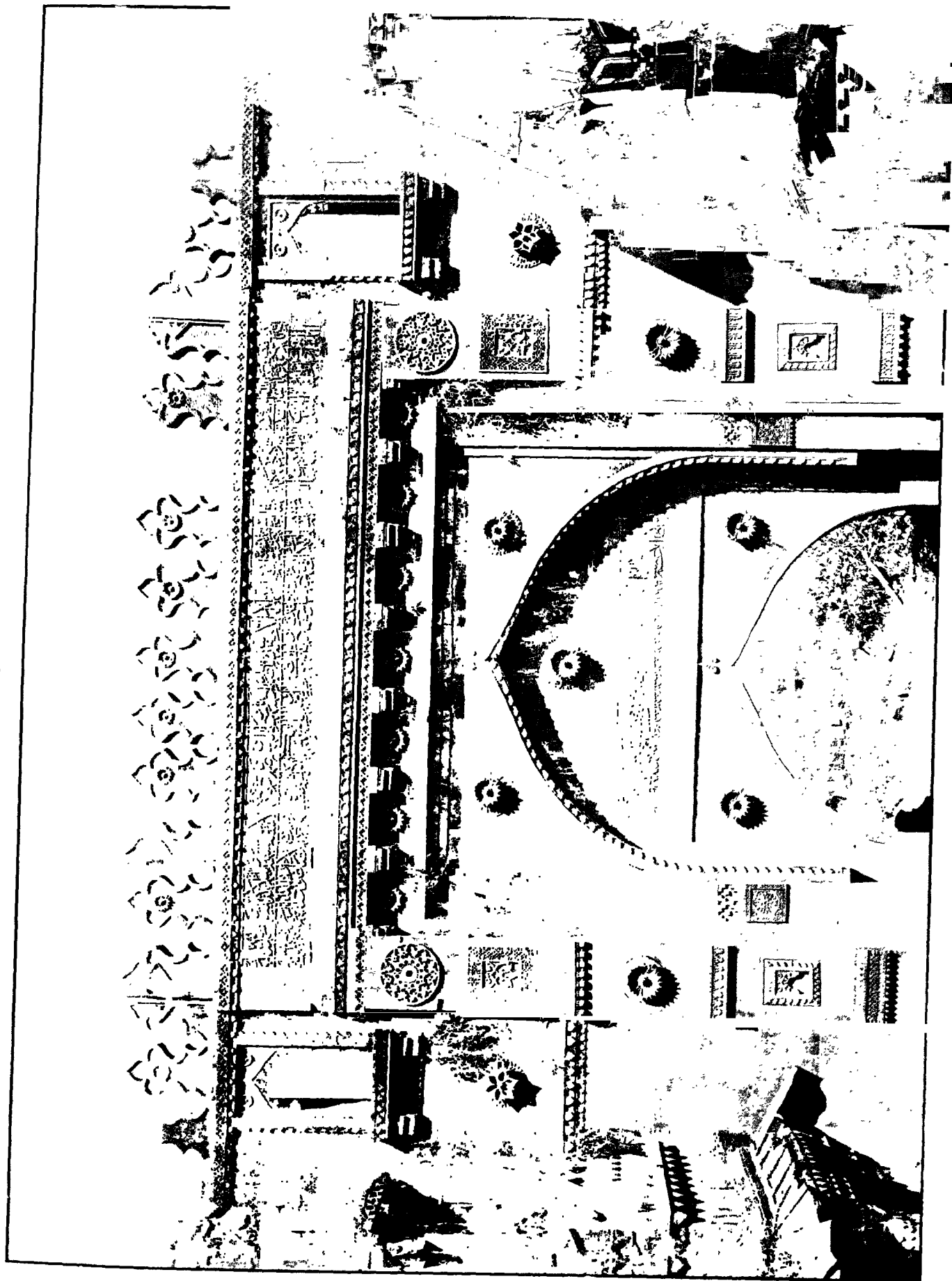
(b) Lower inscription.

في الزمان⁽³⁾ السلطان الاعظم المعالي الغازي شهاب الدنيا والدين محمود شاه بن
محمد شاه بن همايون شاه بن احمد شاه بن محمد شاه الوالي البهمني خلد الله ملكه وسلطنته
وخلانته
كتبه كمال جنگ

¹ Sic, for ابي بكر

² Sic, for شهدا

³ Sic, for زمان



(a) "On the date of the victory. Saith the Lord God Most High and Exalted, "Whosoever entereth herein is safe (from fear)." The year 892.

Far removed from imperfections is God. There is no god but the one God, and Muḥammad is the prophet of God,— may God bless and save him, and may God bless all the prophets and apostles and the favoured angels. Praised be the Lord God, the Ruler of the universe. Lord have mercy on the legitimate *khālifas*, the rightly guided, exalted over others of the believers and Muslims (namely) Abū Bakr the Truthful, 'Umar the Discriminator, 'Uthmān, and 'Alī the approved of God, and Ḥasanu-r-Raḥa, and Ḥusain, and all the martyrs of Karbalā, and Ḥamzah and 'Abbās, and all those who accompanied (the prophet) in his emigration to Madinah, and all those who helped (him there). May the acceptance of God be on them all !"

"Written by Muḥammad 'Abdu-'llāh"

(b) "In the reign of the great and exalted *Sultān*, the *ghāzi*, Shahābu-d-dunyā wa-d-din Maḥmūd Shāh, the son of Muḥammad Shāh, the son of Humāyūn Shāh, the son of Aḥmad Shāh, the son of Muḥammad Shāh, the ruler, the Bahmanid; may God perpetuate his rule, his kingdom, and his *khilāfat*."

"Written by Kamāl Jang."

The words *في تاريخ الفتح* ("on the date of the victory") at the beginning of the upper inscription probably refer to the slaughter of the Turki *amirs* and troops at Bidar at the instigation of Niẓāmu-l-Mulk Bahri, carried out under the orders of Fathu-'llāh 'Imādu-l-Mulk, 'Ādil Khān the Dakani being in actual command of the Dakani troops. The date of this massacre, from which Yūsuf 'Ādil Khān the Turk was saved by his friend Fathu-'llāh 'Imādu-l-Mulk, is given neither by Firāhta, nor by the authors of the *Burhān-i-Ma'āṣir* the *Tabaqāt-i-Akbari* and the *Muntakhabu-l-Lubāb*, but it appears, from the sequence of the events recorded by these authors, that it occurred in A.H. 892. It is certain that the words cannot refer to the dreadful massacre of Dakanis and Ḥabashis which occurred at the end of this year after their failure to capture Maḥmūd Shāh in his palace.

After the opening words a text of the *Qur'ān* (*sūrah* III. iv. 1) is ingeniously used as a chronogram, and gives the date H. 892, which is immediately afterwards expressed in words. It will be observed that the date of the building of this gate, A.D. 1487, is one year earlier than that of the repairs to Gawilgarh, which were carried out in 1488, and that Fathu-'llāh 'Imādu-l-Mulk proclaimed his independence in 1490. It must not, however, be too readily assumed that these repairs to the principal forts of Berar were a deliberate preparation for rebellion, for the four *tarafdārs* who founded independent dynasties do not appear to have been actuated by any feelings of disloyalty to the Bahmanids. On the contrary we find several instances of their loyalty to the persons of the representatives of that dynasty. Fathu-'llāh himself in A.H. 912 (A.D. 1506), after sixteen years of independent sovereignty, made obeisance to Maḥmūd Shāh Bahmanī at Kalam in the kingdom of Berar. Yūsuf 'Ādil Shāh always held both treasure and troops at the disposal of Maḥmūd Shāh when he needed assistance, and his son Ismā'il 'Ādil Shāh, on the occasion on which he gave his sister in marriage to Maḥmūd's son Aḥmad, treated Maḥmūd as his suzerain, and it would almost seem that nothing but his inability to detach Maḥmūd from the pernicious influence of Barīdu-l-Mamālik prevented him from abjuring the kingly title and becoming, as his father had been, a simple subject of the Bahmanī king. Even Kalimu-'llāh, that shadow of a king whose name closes the roll of the Bahmanids, found when he fled, a suppliant exile, to the court of Burhān Niẓām Shāh of Aḥmadnagar that the glamour of the race of Bahman had not entirely departed. He was treated with exaggerated respect as a royal guest and on some occasions as his host's superior, until Burhān's advisers pointed out to him the folly of lowering his prestige in the eyes of his subjects by doing homage to a youth who could never hope to assert his supremacy. So loth was Sulṭān Qulī Qutbu-l-Mulk *tarafdār* of Gulkunda, to do anything that might savour of treachery against his nominal master

that he refused to join the three *ṭarafdārs* who proclaimed their independence in 1490 and postponed the step until 1512, when there no longer remained the faintest hope that the *rois faibles* at Bidar would ever free themselves from the bondage of the Barids. It was, in fact, this bondage which drove them to rebellion. All were loyal to the person of their sovereign but none would serve the Barids, who were detested by the Dakanī *ṭarafdārs* as *gharīb* or foreigners, and by the others as upstarts and usurpers. It may be maintained, therefore, that Faṭḥu'llāh in improving his fortresses was preparing to resist the domination of an inferior rather than to rebel against his sovereign.

The lower inscription is principally remarkable for the grotesque inaccuracy of its account of Maḥmūd Shāh's descent. In the first place it omits from his pedigree the name of 'Alā'u-d-dīn Aḥmad Shāh II., for the Aḥmad Shāh mentioned is evidently intended for Shāhābu-d-dīn Aḥmad Shāh I., the *Valī*, father of 'Alā'u-d-dīn, and in the second place it errs in making Aḥmad I., the son of Muḥammad Shāh, the fifth king of the dynasty. The paternity of Aḥmad I. and Firūz, his elder brother, is not entirely free from doubt. Firišta makes them sons of Dā'ūd, the fourth king, but I venture to think that I have shewn* that the account given in the *Burhān-i-Ma'āṡir* which makes them the sons of Aḥmad Khān, a younger son of the founder of the dynasty, is to be preferred to Firišta's. In any case there is no ground for believing that they were the sons of Muḥammad.

It is said that there was formerly an inscription on the *jāmi' masjid* in the fort, recording the fact that the mosque was built by Mahābat Khān in A.H. 915 (A.D. 1509), but the mosque is now in ruins and the inscription has disappeared.

The following inscription is engraved longitudinally on a gun known as the *nau-gazi top* or "nine-yard gun."

هوالباتي

شاه اورنگ زيب عالم گير

اين توپ نه گزي است که در عمل دکنيان ساخته اند در اين را

بنده درگاه اتلوبيگ بر قلعه نرناله رسیده در ماه

جمادي الاول سنه يکهزار و نود و يك هجري مقدس

باقبال حضرت خديو زمين و زمان خداوند جهان و جهانيان

پيرو مرشد حقيقي توپ مرقوم را بر زين استوار نمود

واقعه پهلاد داس کاپته

The inscription is then continued transversely across the gun, nearer the muzzle:—

ريکصد و پنجاه سال اسف که اين توپ بتسخير درآمد

تا بهذه الايام هيچکس بالي زين نکرده بود

"He (God) is the Everlasting One!

The Emperor Aurangzib 'Ālamgir.

This is the gun, nine yards in length, which was cast when the *Dakanis* ruled, and now the slave of the Imperial Court, *Atlū Baig*, having arrived at the fort of *Narnāla* in the month of *Jamādi'ū-l-Awwal* of the year 1090 of the holy *Hijrah*, by the might of his majesty the lord of the earth and the age, sovereign of the world and its inhabitants, the true spiritual guide mounted the aforesaid gun firmly upon the knoll."

(Written by *Prāhād Dās, Kāyath.*)

"It is a hundred and fifty years since this gun was captured, and until now nobody ever mounted it on the knoll."

It is evident that *Atlū Baig* was proud of his achievement. The gun, according to the inscription, was captured in A.H. 941 (A.D. 1534-5).

This cannot have been the date of its capture by the *Mughals*, for *Akbar*, who was the first of that dynasty to invade *Berar* and the *Dakan*, did not ascend the throne till 1556.

The following inscription is cut on a slab let into the wall of a small *masjid* in the fort:—

نواب خورشید جاہ
داماد افضل الدولہ بادشاہ
دکھن ۱۴ ماہ صفر سنہ ۱۲۹۹ ہجری
آمدہ بردند

I refrain from translating this inscription, for it is of no historical interest, and has its counterpart in inscriptions left by other visitors, scribbled on the walls of the mosque and elsewhere.

III. AKOLA.

Inscriptions at *Akola* are more numerous than interesting, but merit record for such light as they cast on local history. They are principally to be found on slabs let into the walls of the town and of the citadel, and in some cases are at such a height from the ground and are so weather-beaten that they cannot be reached by the ordinary ladders available or deciphered by means of the best field-glasses. Most of them could probably be deciphered if they could be reached.

The *Dahihāndā* gate of the town bears the following inscription:—

در عہد بادشاہ اورنگزیب عالم گیر غازی و جاگیر نواب اسد خان وزیر اعظم
و عمل خواجہ عبد اللطیف سنہ چہل و شش جلوس والا
مطابق سنہ یکہزار و یکصد و چہار دہ ہجری اسد گدہ باتمام رسید

"In the reign of the emperor *Aurangzib 'Ālamgir*, the *Qāsi*, the *Nawwāb Asad Khān*, prime minister, being *jāgirdār*, and *Khājā 'Abdu-l-Laṭif* being manager (of the *jāgīr*), in the forty-sixth year of the reign, corresponding with the year H. 1114 (A.D. 1702-3) *Asad Garh* ('the fort of *Asad*') was completed."

The *Pachburja* or "five-fold bastion" bears two inscriptions:—

(a) Upper inscription:—

الله باني
در عهد شاه عالم پادشاه غازي و جاگير
نواب اسد سولت¹ عمده¹ وزراي آصف الدوله
در عمل خواجه عبد اللطيف اختتام يافت
برج نصرت مآب با اسد گده بلب آب ۱۱۲۲

(b) Lower inscription:—

محمد الله على
شد مرمت پايه پنج برجه را * در هزار و يكصد و هشتاد و چار
يا الهي اين بنا قائم برد * تا قيامت از براي يادگار

(a) "God is the Founder."

"In the reign of the emperor *Shāh 'Ālam*, the *Ghāzī*, the *Nawwāb* of lion-like impetuosity '*Umda-i-Vuzarā Āsafu-d-daulah* being *jāgīrdār* and *Kh'āja 'Abdu-l-Laṭīf* being manager (of the *jāgīr*), the bastion where victory centres and *Asadgarh* on the river bank were completed, A.H. 1122 (A.D. 1710)."

(b) "Muhammad—God—'Ali."

"The base of the five-fold bastion was repaired

In A.H. 1184 (A.D. 1769-70).

O God! may this building stand fast

Till the day of resurrection, as a memorial."

A bastion in the citadel bears two inscriptions:—

(a) Upper inscription:—

در عهد محمد اکبر شاه پادشاه غازي جاگير
* * * *
* * * *
* * * *

"In the reign of the emperor *Muhammad Akbar Shāh*, the *Ghāzī*, * * * being *jāgīrdār* * * *."

This inscription is at a considerable height from the ground, and is also partly obliterated by lichen. The whole inscription would probably be legible if the stone were cleaned and examined closely. The Akbar referred to is evidently Akbar II. (A.H. 1221—1235=A.D. 1806-1820).

(b) Lower inscription:—

چون صالح محمد خان * * * قدم فرسود
* * * * مکان *
اين برج مزین تر از قصر فریدون شد

¹ Sic. A misspelling for سولت

All that this reading tells us is that the bastion was built or repaired in the time of Šālih Muḥammad Khān, who seems to have been *jāgirdār* of Akola in the reign of Akbar II. Long and careful study might possibly elicit more from this confused and weather-beaten tablet.

The Dihli gate or *Mokāsa Vēs* bears two inscriptions, one in Persian on its northern side and the other in Marāṭhī on its southern side :—

(a) Inscription on northern side :—

بحسن سعي گوئند آپا شد مرتب باب دهلي
بتاريخ ۱۷ ربيع الثاني سنة ۱۲۰۱ هجري مطابق
سنة ۱۱۹۶

“By the good efforts of Govind Āppā the Dihli gate was built on the 17th Rabi‘u-s-Šāni A.H. 1201 (A.D. 1787) corresponding with the Faṣlī year 1196.”

(b) Inscription on southern side :—

स्वस्ति श्री नृप शालिवाहन शके सत्रासे पै अष्टकीं
जी कीं पुण्यतमा पराभव महा संवत्सरा नाम कीं ।
त्या वर्षी शुभस्थान धोर नगरी आकोल नावे बरी
जेथें संहित साधु संतद्विज ही माहानुभावी धुरी ॥ १ ॥
त्या पुण्यश्री नगरीस उत्तर दिशेलावण्य लावण्यही
केले हार विशाल घाटहि बरागोविंद आपाजिहीं ।
मोकाशी अधिकार पावन जगी नार्मिचित्या वेसिसी
जाणावे सकलीं सदी दितपणे मोकासवेसीअसी ॥ २ ॥

TRANSLATION.

“In the happy year 1708 of the Šālivāhan era, known by the auspicious name of Parābhav Saṁvatsara :—in that year, in the blessed and great city of Ākola of good fame, where are gathered pious men and holy men, also Brāhmanas and leaders of Mahānubhavas,—to the north of that city was built a large gate of great beauty, as also a *ghāṭ*. The authority of Mokāṣi is sacred, (therefore) let this gate be known by all at all times by the name Mokāsa-ves.”

The year 1708 of the Šālivāhan era, called Parābhav, corresponded to the Faṣlī year 1195-96, to the Christian year 1786-87 and to the *Hijrī* year 1201 (nearly). The *Hijrī* date given corresponds to February 7th, 1787, which is the date of the completion of the gate and the *ghāṭ*.¹

The bastion known as the *Faṭḥ Burj* has the following inscription :—

بسعي لطيف وجمال لطيف * تو این برج محکم مرتت شناس
بطرح الف سال اتمام از * بخوان فتح برج محکم اساس
فر عہد پادشاہ اورنگزیب عالمگیر جاگیر نواب اسد خان عمل خواجه عبد اللطيف

¹ For the reading and translation of this inscription I am indebted to the kindness of Messrs. D. V. Bhagwat, V. M. Mahājani, and S. A. Adhikari.

The meaning of the first couplet with its reference to the name of the builder of the *Fath Burj Khwāja* 'Abdu-l-Laṭīf, is clear, but there seems to be something wrong in the second hemistich of the second couplet, which does not scan and gives a date which is manifestly wrong. Something has probably been omitted by a careless sculptor, who has also omitted the conjunction *و* from the prose inscription, the translation of which runs as follows :—

"In the reign of the emperor Aurangzīb 'Ālamgīr, the Nawwāb Asad Khān being *jāgīrdār*, and Khwāja 'Abdu-l-Laṭīf being manager (of the *jāgīr*) * * A.H. 1113 (A.D. 1701-02)."

The last figure of the date is not very clear. It might be either 2 or 4, as well as 3, but the difference would be unimportant.

The western side of the wall of the *'idgāh* at Akola bears the following inscription :—

در عهد پادشاه اورنگ زیب عالم گیر غازی و جاگیر نواب اسدخان
وزیر اعظم بنا کرده خادم المسلمین خواجه عبد اللطیف
سنه یک هزار و یکصد و شانزده هجری عیدگاه با تمام رسید

"In the reign of the emperor Aurangzīb 'Ālamgīr, the Ghāzi, the Nawwāb Asad Khān, prime minister, being *jāgīrdār*, the *'idgāh* built by Khwāja 'Abdu-l-Laṭīf, the servant of the Muslims, was completed in the year H. 1116 (A.D. 1704-05).

IV. BALĀPŪR.

The inscription over the principal gate of the outer fort at Balāpūr is not easily accessible, and is so weather-beaten that it would probably be illegible, even if it could be examined closely. According to the *Berar Gazetteer* this inscription recorded the fact that the fort was completed in A.D. 1757 (A.H. 1170-71) by Ismā'īl Khān, the first Nawwāb of Eliecpūr under the Nizāms, but the *Berar Gazetteer* is not a safe guide in such matters. It seems probable, however, that the fort was either thoroughly repaired, or "completed" about this time.

The following inscription is cut over the architrave of the *Rauzah Masjid*, adjoining which is the tomb of the saint Maulavi Ma'qūm Shāh :—

رستم دوران که زیر گرز او رستم چو زال * بست رخت سفر عقبی امر حق را امتثال
خواست تا گردد ظهیر الحق و الدینش ظهیر * زان نموده منزل اول جوار ذوالکمال
خلف او مرزا امان و شیر بیگ نامدار * منتش مصروف بر حسنات و فیضت و نوال
مسجدی کش پایه بر کرسی و فرشش همچو عرش * بس وسیع و بس رفیع و درر محرابش هلال
ساخت بهر معبد اهل تقی ارباب دین * تا بیابد در چنان قصر برین و بیمثال
سال اتمام و بنایش گفت هاتف از سرش * بود از هجرت هزار و هم صد و پنجاه سال

"The Rustam of the age, beneath whose mace Rustam would have been as an old woman,
Departed on his journey to the next world in obedience to God's command,
He desired that he who was known as 'the Supporter of God and of the faith' should
become his supporter

And for that reason made the neighbourhood of (the shrine of) that lord of perfection his
first heavenward stage.

His successors are (he who is known as) Mīrā Amān and Shīr Baig the famous,

Whose favour is spent in good works, generosity, and benefits:

A mosque which was founded on the earth and of which the pavement resembled the highest heaven

Right spacious, right lofty, with the new moon for the arch of its prayer-niche,
He built as a place of worship for the pious, the holders of the faith,
That he might obtain in heaven a lofty and unequalled palace,
An angel's voice declared the year of its foundation and completion, A.H. 1150."

These bombastic and insipid verses tell us nothing except that one *Mirzā Amān*, entitled *Shir Baig*, built the mosque, which by no means deserves the praise bestowed upon it, as a memorial to his father, and in the neighbourhood of the tomb of a saint named *Zahīru-l-Haqq* or *Zahīru-d-dīn*, in A.H. 1150 (A.D. 1737-38). I have not been able to ascertain anything about the founder.

The following lines are inscribed over the gate of the *jāgirdars haveli* :—

ز هجرت هزار و صد و پانزده * شد کین در قادری ساخته
بهر که در این دهر کشد سرچر تیغ * بر در قادر نهند الدریغ

The verses, as written, do not scan, but the reading is quite clear. The first word of the second hemistich of the first couplet should be *شد*, *ob metrum*, and this idiom, though inelegant, is characteristically Indian. The verses may be translated as follows :—

"From the *Hijra* one thousand one hundred and fifteen years
Had passed when this *Qadiri* gate was built.
For each one who in this world bears his head erect, like a (drawn) sword
And lowers it not at the gate of the Almighty, (we can but say) 'Alas!'"
The builder of this gate was probably one 'Abdu-l-Qādir, concerning whom I could ascertain nothing.

V. PITUR SHAIKH BĀBŪ.

The inscriptions over the gates of this small town are now illegible.

The following inscription is cut on a slab above the arch of the outer gate of the shrine of *Shaiikh Bābū* :—

این عمارت ساخته بزمان * خان خانان ابن بیرم خان
از کرم کامیاب عالیشان * برد حاکم نعیم بر درویشان
در سنه هزار و پانزده

"This building was erected in the time of the *Khān-i-Khānān*, the son of *Bairam Khān*, (and) by means of the liberality of that successful and exalted man.

He was a ruler who was kind to *darvishes*. A.H. 1015 (A.D. 1606-07)."

In the interior of *Shaiikh Bābū's* shrine the chronogram *خالدین فیها* gives the date of the saint's death as A.H. 791 (A.D. 1388).

It is said that there was formerly a *Sanskrit* inscription, cut on the rock above the two small caves in the hill near the town, but that the portion of the rock which bore the inscription fell away. The inscription, if it ever existed, has completely disappeared. There are, however, inscriptions on the capitals of the pillars within the caves, but I cannot decipher them.

VI. MALKĀPŪR.

The gate called *Cāndī-ves* at Malkāpūr has this inscription over it:—

کمل الباب فی عمل محمد معالی خان سنه ۱۱۴۲

"This gate was finished during the governorship of Muḥammad Ma'ālī Khān, in A.H. 1142 (A.D. 1729)."

VII. MEHKAR.

Over the gate called the *Mu'min Darwāza* at Mehkar is the following inscription:—

انما المؤمنین اخوة فاصحرو بین اخوتکم و تقوالله لعلمکم ترجمین

"Truly ye, the faithful, all are brethren. So keep peace between both brothers and fear God. He will take you among the blessed." (*Qur'ān* c. xxvi.)

The two last words of the text are utilized as a chronogram, and give the date A.H. 894 (A.D. 1488). This is another instance of a walled town being repaired just before Fathu-'l-lāh 'Imādu-l-Mulk assumed the sovereignty of Berar.

VIII. SHAKARKHELDA OR FATHKHELDA.

The following inscription is cut over the mosque at Shakarkhelda, named Fathkhelda by Āṣaf Jāh Nizāmu-l-Mulk after his victory over Mubārīz Khān in A.D. 1724.

یافت از لطف خدایند جهان * مسجد ترتیب چون دار القرار
خواستم تاریخ اتمامش ز عقل * گفت باد خانه حق پایدار

"By the grace of the Lord of the world
This mosque was built like the eternal abode.
I inquired of my mind the date of its completion
And (my mind) replied 'May the house of God endure'."

The chronogram contained in the last hemistich gives the date A.H. 989 (A.D. 1581).

IX. ROHANKHEḌ.

The following inscription is cut on the mosque at RohankheḌ:—

خدایند خان آنکه دست سخایش * نمود از جهان * * * سربلک
* * * * * بنا مسجدی ساخت کز فیض ایزد
چر شد ثانی کعبه تاریخ ار را * بگفتا فلک ثانی کعبه بیشک

The inscription is so dilapidated that it is not possible to give a complete translation, but fortunately all that is interesting has been preserved. The mosque was built by Khudāvand Khān in the year H. 990 (A.D. 1582). This mosque is very similar to that at Fathkhelda, just noticed, and was built in the year following that in which the Fathkhelda mosque was completed. There is little doubt that both are the work of the same architect and the same builder. The RohankheḌ inscription gives the name of the builder as Khudāvand Khān, and the allusion to his name in the Fathkhelda inscription is unmistakable.

This Khudāvand Khān was an Abyssinian noble in the service of the Aḥmadnagar kingdom at the end of the tenth century of the *Hijrī* era. He embraced the Mahdavi doctrines, and had great influence as one of the principal supporters of Jamāl Khān. At the battle of RohankheḌ in A.H. 999 (A.D. 1590-91) when Jamāl Khān, having under his care the young king Ismā'il Nizām Shāh, opposed Burhān Nizām Shāh, Ismā'il's father, Khudāvand Khān held a considerable command in Jamāl's army, and, after its defeat, bore Ismā'il away from the field.

Ismā'il was, however, pursued and captured by his father and Khudāvand Khān was beheaded as a traitor and a heretic.

This Khudāvand Khān is not to be confused with the Khudāvand Khān, also an Abyssinian, who was governor of the province of Māhūr or Southern Berar about a century earlier.

X. BĀRSI TĀKLĪ.

At Bārsi Tākli in the Akola District there is a fine *Hemādpanī* temple with a Samskrit inscription giving the date *Śaka* 1098 (A.D. 1179) which is believed by Mr. Cousens to be the date of the construction of the temple.

XI. SĪRPŪR.

Sirpūr in the Bāsim District has a fine temple of Antarikṣa Pārsvānātha belonging to the Digambara Jaina community. It has a Samskrit inscription with a date which has been read as *Saṃvat* 1334 (A.D. 1406). Mr. Cousens believes that the temple was built at least a hundred years before that time.

I much regret that I have not had an opportunity of examining the inscriptions of Eliepūr of which, I believe, there are several, or of examining the ruins of Sulṭān Murād's town of Shāhpūr near Bālāpūr, which probably contain some.

AN INSCRIPTION IN THE FORT OF DAULATĀBĀD.

(By MAJOR T. W. HAIG, I.A.)

At the foot of the fine column known as the *Cand Minar* in the Daulatābād fort is a small mosque, in the south wall of which is a stone slab bearing the following extraordinary inscription in Persian doggerel:—

بودست یکی بزرگ شاهی * برمسند سلطنت چوماهی
بس محتشم و غیر و دانا * کس را چه مجال لا و الا
در معرض که درس گوید * جمشید سخن بترس گوید
احمد شاه بهمنیست نامش * چه جای جم و چه جامش
دارد پسری که در فلک نیست * در خطه بیدرست شک نیست
سلطان علاءالدین است نامش * شیرین تر از انگبین کلامش
بودست مگر یکی ملازم * در حضرت شه ستاده دائم
لفظ چو شکر دو چشم پر نور * بسته کمرب چونی ستاده از دور
سلطان که بر او نگاه کردی * صد نوع دعاء شاه کردی
روزی مگرش بسری خود خواند * لطفش بنمود و نیز بستاند
گفتا که بجان و دل خرد ما ز تو شادیم * راین دولت آباد ترا تحفه بدادیم
یارب که بدین دولت آباد نمایی * تا روز قیامت بدل شاه مانی
بنده بس بزرگ و روحانی * یعنی پرریز عبد سلطانی

بزرگترین
کون پادشاه بملک
حکایت

فرمان شده حکم او مرتب * در روز روان شود و در شب
چون سکه لعل او نمودند * ماهی و مراتبش فرمودند
موی سر او شانه کردند * در حال رزا روانه کردند
آمد بدیا دولت آباد * مجموع برادران شدند شاد
بنیاد عمارت بکردند * بستند میان کسان که مردند
بنیاد بنایی ارسه سال است * زین حرف چو بگذری وبال است
تاریخ منار دولت آباد * در هشت صدر چل رفته شد آباد
این عمارت چو دسته گل شد * ز امر پیریز بن قرنفل شد

پیریز
بنیاد
کون پادشاه
حکایت

TRANSLATION.

"There was a great king seated on the royal throne like the moon in the sky, powerful he was, high-minded, and wise; none was bold enough to dispute his commands. In the place where instruction was given Jamshid himself repeated the words, "Fear him." His name was Ahmad Shāh Bahmani; what room was there (before him) for Jamshid and his cup? A son he has who is not in the sky; he dwells beyond all doubt in the province of Bidar. Sultān 'Alā'u-d-din is his name, whose words are sweeter than honey. There was also, may be, a servant standing ever in the king's presence, his words were like sugar, he had two brilliant eyes, his waist, slender as a reed, was girded, and he stood afar off. When the Sultān's glance fell on him he called down a hundred blessings on the king. One day the king called this servant to him, was gracious to him, and praised him; he said, "I delight in thee with my heart and soul, and I bestow Daulatābād on thee as a choice gift. I pray the Lord that thou mayst remain in Daulatābād with a joyful heart till the day of resurrection." The slave was a great and holy man—Parviz, the slave of the king. A *farmān* was drawn up in accordance with the king's order, which runs by night no less than by day. When this was sealed with a ruby-coloured seal the ensign of the fish was bestowed on the slave, and they combed his hair and immediately allowed him to set forth. He came to the district of Daulatābād and all his brethren rejoiced: they laid the foundation of a building in the midst of the dead. Its construction occupied three years,—to say more would be vexatious. As for the date of the erection of the column of Daulatābād, it was completed in A.H. 849 (A.D. 1445). The building was like a nosegay of roses and was built by the order of Parviz, the son of Qaranfal."

At the time when this inscription was cut 'Alā'u-d-dīn Ahmad Shāh, tenth king of the Bahmani dynasty and son of the Ahmad Shāh, mentioned in the fourth couplet, was reigning at Bidar. The slave mentioned in the inscription was evidently, from his father's contemptuous name of Qaranfal ("a clove"), a Habashi, or at least half a Habashi, and belonged, therefore, to the party of the Dakanis, with whom the Habashis always made common cause, as opposed to that of the "Foreigners," which was composed of Arab, Persian, Turki, and Mughal adventurers. The bombastic and ridiculous inscription of Parviz may perhaps be of use in fixing the date of two important events in the history of the Bahmani dynasty, the disastrous expedition to Sangameshwar in the Konkan under the command of Khalaf-i-Hasan-i-Bagri and the subsequent massacre of the foreigners by the Dakanis at Cakan. The date of these events is variously given as A.H. 850 (=A.D. 1446) by Firāhta, A.H. 858 (=A.D. 1454) by the

'Alā'u-d-dīn Ahmad Shāh
Bahmani

Tawar

author of the *Burhān-i-Ma'āṣir*, and A.H. 849 (=A.D. 1445) by Nizamu-d-dīn Ahmad. The inscription furnishes good grounds for believing that the last named date, which is the date of the inscription, is correct. Khalaf-i-Hasan-i-Bagri, entitled *Maliku-t-Tujjār*, one of the leaders of the foreign party and the most powerful noble in the Bahmanī kingdom, was *ṭarafdār* of Daulatābād until he fell in the jungles of the Konkan. After his death the remnant of the foreigners in his army were massacred at Cākan, where they had been besieged for some time by the Dakanis under Rāja Rustam Nizamu-l-Mulk Ghori and Sālār Hamza Mushīru-l-Mulk who represented them to the Sultān as traitors who had wilfully jeopardized in the Konkan the safety of the whole of the royal army and had retreated to Cākan in order that they might readily transfer their services to the Sultān of Gujarāt. The foreigners meanwhile endeavoured to represent the true state of affairs to the king, but their messengers were either intercepted on the road to the capital or on their arrival ^{they} were refused admittance to the royal presence by the Dakanis who, in the absence of the foreign nobles and troops, surrounded 'Alā'u-d-dīn Ahmad. After the massacre at Cākan Qāsim Beg Šaff Shikan, a foreign noble who had escaped the fate of his companions, succeeded, after infinite difficulties in making his way to Bidar, where he gained an audience of the king and told him the true story of the conspiracy against the foreigners. The king was furious at the deception which had been practised on him and the Dakanī minister who had prevented the presentation of the petitions of the foreigners was executed. Qāsim Beg Šaff Shikan received the coveted title of *Maliku-t-Tujjār* and was appointed to succeed Khalaf-i-Hasan as *ṭarafdār* of Daulatābād, whereby the machinations of the Dakanis were brought to naught. But between the time of the departure of Khalaf-i-Hasan for Sangameshwar and the arrival at Daulatābād of the new *ṭarafdār* an interval of little less than a year must have elapsed, and it was probably during this period that Parviz the African slave recorded his insolent boast. The powers of the *ṭarafdārs* in their provinces were at that time almost absolute, and it is highly improbable that any *ṭarafdār* would have permitted such an inscription as this to be set up in his provincial capital. During the interval between the death of Khalaf-i-Hasan and the appointment of Qāsim Beg the Dakanis and Hābasahis were all powerful in the *ṭaraf* of Daulatābād, and it seems likely that Parwiz, who may originally have been sent from Bidar to Daulatābād to supervise the building of the Cānd Minār and the *masjid* at its base, took advantage of his party's accession to power to inscribe himself lord of Daulatābād, and ensured the permanence of the record by building it into the wall of a mosque, whence none could remove it without the risk of incurring the guilt of sacrilege.

INSCRIPTIONS IN HYDERABAD AND GOLCONDA.

(BY MAJOR T. W. HAIG, I.A.)

I.—Epitaphs in the Golconda Tombs.

(1) EPITAPH OF SULTAN QULI QUTB SHĀH.

انتقل صاحب هذه الرضة الرضية هو الملك المغفور
السعيد الشهيد الغازي لوجه الله المجاهد في سبيل الله الملك سلطان قلي
المخاطب بقطب الملك المشهور به بري ملك انار الله برهانه الى جوار رحمة الله يوم الاثنين
ثاني شهر جمادى الثاني في سنة ٩٥٠

The owner of this acceptable garden, the fortunate Prince, the martyr, the warrior for God's sake, the striver in God's way, the prince Sultān Qulī, entitled Quṭb-ul Mulk and known as Bare Malik (may God enlighten his testimony even to the neighbourhood of His mercy) died on Monday, the 2nd Jamādī-us-Sāni, A.H. 950 (= September 3, A.D. 1543.)

(2) EPITAPH OF IBRAHIM QUTB SHĀH.

The occupant of this high and exalted tomb, the king whose sins have been pardoned and the prince whose transgressions have been forgiven, who is clad with the garment of acceptance, the king, the demi-god, * King Ibrāhīm Quṭb Shāh (may God enlighten his evidence and cause him to dwell with His saints in His Paradise, in the neighbourhood of the mercy of God) died on Thursday, the 21st Rabi 'II, A.H. 988 (= June 6, A.D. 1580.)

قد انتقل ساكن هذه الحضيذة العلية العالية
هر السلطان المغفور و الخاقان المرحوم المبرور
المكسور بحلل الرضوان الملك الله السلطان
ابراهيم قطبشاه انار الله برهانه واسكنه مع اوليائه
في جناته الى جوار رحمة الله يوم الخميس الحادي
العشرين من شهر ربيع الثاني ثمان و ثمانين
و تسع مائه من الهجرة النبوية في ٩٨٨

(3) EPITAPH OF MIRZA MUHAMMAD AMIN.

The death of the prince whose sins are forgiven and pardoned, possessed of exalted rank and royal honours, Amir Muḥammad Amin, the son of Ibrāhīm Quṭb Shāh (may God clothe him with the garment of pardon and acceptance) occurred on Sunday, Sha'ban 25, A. H. 1004 (= March 27, A.D. 1596.)

قد اتفق ارتحال المغفور المبرور ذي المناقب
العليه و المفاخر السلطانية امير محمد امين ابن
السلطان ابراهيم قطبشاه كساه الله حلال المغفرة
والرضوان في يوم الأحد الخامس والعشرين من
شهر شعبان المعظم سنة ١٠٠٤

هرالباقی

فرمان جهان مطاع عنايت علوان و حکم آفتاب شعاع مرحمت بنیان از دیوان همایون
خلافت مشحون چنان شرف صدرور یافت که مقدمان و کلکرنیان و رعایای موضع منکوارام
من اعمال سمط جنول عرف حسن آباد بالطاف شاهانه امیدوار بوده بداند که ازراه عنايت
خسروانه که شامل حال کافه فدویانست از ابتدائی شهر سنه اربع و سبعین و الف حاصل موضع
مذکور را وقف لکرو روشنائی و حفاظ و خادمان مزار مغفرت پناه جنت مکان نیکنامخان
نمرده ایم که تازمان ظهور حضرت صاحب الزمان صلوات الله علیه من الملك المنان مقرر و جاری
بوده باشد که عهده داران و کارکنان و دیشپاندیان و تهلکرنیان و مقدمان و کلکرنیان سمط مذکور
موضع مذکور را جهت اخراجات لکرو روشنائی و خادمان و حفاظ مزار غفران پناه مومی البه
مقرر و معین دانسته بلا عذر جاری دارند و درین باب تاکیدات تمام و قدغن مالاکلم شناسند
و اگر کسی از مضمون فرمان قضا جریان تخلف ورزد بلعنت خدا و نفرین رسول الله گرفتار
خواهد شد ۷ فمن بعد بدله ماسمه نلملمه اعلى

* This expression is unusual, but the reading is unmistakable.

الدين بعد لوهم ن الله سميع عليم تحرير دوازدهم شهر جمادى الثاني سنة ١٠٨٣ وفات
غفران پناه نيکنام خان دهم ذى حجه سنة ١٠٨٣ كتبه محمد صادق على كاتب *

(4) INSCRIPTION ON THE HEADSTONE OF THE TOMB OF NIKNĀM KHAN, SITUATED IN AN ENCLOSURE ON THE PLINTH OF THE TOMB OF IBRAHIM QUTB SHĀH.

This decree to be obeyed by the world, commencing in munificence, and this order, issuing like the rays of the sun, originating in mercy, obtained the honour of promulgation from the Court filled with (the attributes of) the *khilāfat*, and is to the following effect:—

Be it known to the headmen, the accountants, and the cultivators of the village of Mangal-wāram in the *pargana* of Janwāl, otherwise known as Hasanābād, they being in expectation of our royal favours, that we, of our royal generosity, in which all our devoted subjects have a part, have, from the beginning of the year H. 1074, set apart the revenues of the said village as an endowment for the almshouse, the lights, the reciters of the *Qur'ān*, and the servants attached to the shrine of Niknām Khān, whose sins are forgiven and who is now in Paradise, in order that the revenues may be devoted to and expended on these objects until the time of the appearance of the Lord of the Age (the Mahdī), may the blessings of God, the bounteous king, be on him! Now let our officers and servants, the accountants of *parganas*, the *thalkarnis*, and the headmen and accountants of villages in the above-mentioned *pargana* know that the said village is assigned for the expenses of the almshouse, the lights, the servants, and the reciters of the *Qur'ān* attached to the shrine of the person mentioned, whose sins are forgiven, in order that they may, without excuse, see that they are devoted to this purpose and recognize this order as a complete injunction and most strict enjoinder; and if anybody should disobey this *furmān*, which has equal force with the decrees of fate, he will be overtaken by the curse of God and the imprecation of the prophet. (*Here follows a passage which is not clearly decipherable*). Dated the 12th of Jamādī-ush-Šāni A.H. 1084 (=September 25, A.D. 1673). The death of Niknām Khān, whose sins are forgiven, occurred on the 10th of Zi Hijjah, A.H. 1083 (=March 30, A.D. 1673.)

(5) EPITAPH ON HEADSTONE OF A TOMB ON THE PLINTH OF IBRAHIM QUTB SHĀH'S TOMB.

"We are God's and to God do we return."

The Sayyid, forgiven and pardoned, Amīr Sayyid Ḥasan, the son of Muṣṭafā Khān, who entered the propinquity of the mercy of God most High on Shavvāl 11, A.H. 1000 (=July 23, A.D. 1592).

انالله وانا اليه راجعون
حضرت سيادت پناهى مرحومي مغفوري
امير سيد حسن بن مصطفى خان بتاريخ
يازدهم ماه شوال بجزار رحمت حق تعالى
واصل شدند سنة ١٠٠٠

(6) EPITAPH OF MUHAMMAD QULI QUTB SHĀH.

اعلي حضرت جنت مكاني عرش آشياني محمد قلي قطبشاه بن ابراهيم قطبشاه انار الله
برهانها بتاريخ روز شنبه هجدهم ماه ذى القعدة الحرام سنة ١٠٢٠ عشرين والف هجري
برحمت حق واصل شد سن شريفش چهل و نه سال مدت سلطنتش سي و يكسال رحمه الله
تعالى رحمة كاملة

His Majesty, whose abode is paradise and whose seat is heaven, Muḥammad Qulī Qutb Shāh, son of Ibrāhīm Qutb Shāh (may God enlighten their evidence) was joined to God's mercy

on Saturday, Zī-l-Qa'dah 17, A.H. 1020 (=January 24, A.D. 1612). His age was 49 years, and the length of his reign 31 years. May God have perfect mercy on him.

(7) EPITAPH OF MUHAMMAD QUTB SHĀH.

وفات عالیحضرت جنت مکانی سلطان محمد قطبشاه بن میرزا محمد امین بن ابراهیم
قطبشاه فی تاریخ یوم الاحد سیزدهم ماه جمادی الاولی سنه ۱۰۳۵ ولادت باسعادتش در ماه رجب
سنه ۱۰۰۱ جلوس همایونش فی هفدهم ماه ذی القعدة سنه ۱۰۲۰ مدت سلطنتش چهارده سال
و شش ماه عمر عزیزش سی و چهار سال و ده ماه

The death of His Majesty, whose abode is paradise, King Muhammad Qutb Shāh, the son of Mirzā Muḥammad Amin, the son of Ibrāhīm Qutb Shāh, took place on Sunday, the thirteenth of Jamādī I, A.H. 1045 (=February 11, A.D. 1626). He was born in the month of Rajab, A.H. 1001 (=April, A.D. 1593) and ascended the throne on Zī-l-Qa'dah 17, A.H. 1020. The period of his reign was 14 years and 6 months, and his age was 34 years and 10 months.

(8) EPITAPH OF HAYĀT BAKHSH BEGAM.

وفات جنت مکانی حیات بخش بیکم بتاریخ شب سه شنبه بیست و هشتم ماه شعبان
سنه ۱۰۷۷

The death of the lady, whose abode is paradise, Hayāt Bakhsh Begam, occurred on the night of Tuesday, the 28th of Sha'bān, A.H. 1077 (=January 22, A.D. 1670).

(9) EPITAPH OF 'ABDULLĀH QUTB SHĀH.

تاریخ وفات پادشاه جنت مکان سلطان عبد الله قطبشاه بن سلطان محمد قطبشاه یوم احد
سیم ماه محرم سنه ۱۰۸۳ و ولادت باسعادتش بیست و هشتم شهر شوال سنه ۱۰۲۳ و جلوس
همایونش یوم الاربعاء چهاردهم ماه جمادی الاولی سنه ۱۰۳۵ و مدت سلطنتش چهل و هشت سال
و سن شریفش شصت سال ۱۰۸۳

The date of the death of the king, whose abode is paradise, Sultān 'Abdullāh Qutb Shāh, the son of Sultān Muḥammad Qutb Shāh, was Sunday, the 3rd Muḥarram A.H. 1083 (=May 1, A.D. 1672) and his blessed birth took place on Shavval 28, A.H. 1023 (=December 2, A.D. 1614). His auspicious ascension to the throne took place on Wednesday, the 14th Jamādī-ul-awwal, A.H. 1035. He reigned for 48 years and his age was 60 years.

(10) EPITAPH OF ONE OF THE DAUGHTERS OF 'ABDULLĀH QUTB SHĀH.

وفات بهشت مکانی فاطمه خانم بنت سلطان عبدالله قطبشاه بتاریخ سیزده ماه شوال
فی ۱۰۸۷

The death of her whose abode is heaven, Fāṭimah Khānum, daughter of Sultān 'Abdullāh Qutb Shāh (occurred) on Shavval 13, A.H. 1087 (=December 20, A.D. 1676).

(11) EPITAPH IN A SMALL TOMB ON THE WESTERN SIDE OF THE GARDEN.

مغفرت پناه برل بنت کلسم ۱۰۳۷

She whose sins have been forgiven, Baral, the daughter of Kulsūm, A.H. 1037 (=A.D. 1627-28.)

(12) ON A TOMB IN THE GARDEN.

علیا حضرت مریم مکانی خدیجه بنت زهرا بی

Her Highness whose abode is with Mary, *Khādijah*, the daughter of *Zuhrā Bī*.

(13) ON ANOTHER TOMB.

علیا حضرت خدیجه مرتبت مریم مکانی بلقیس زمانی صالحه عفیفه رابعه رکعبه ساجده

صایمه خانم

Her Highness, in rank like *Khādijah*, whose abode is with Mary, the *Bilqis* of the age the pious, the chaste, the fourth (?) of the *Ka'bah*, the devout *Sā'imah Khānum*.

(14) ON ANOTHER TOMB.

بنای فاطمه سلطان بنت سلطان محمد امین

"Built by *Fātimah Sultān*, the daughter of *Sultān Muḥammad Amīn*."

II.—Inscriptions in and near Golconda.

(1) IN GOLCONDA FORT, IN THE MUSA BURJ.

In the glorious reign of the exalted king, *Sultān 'Abdullāh Quṭb Shāh*, his faithful servant *Khairāt Khān* founded these *malgis*,* dug this well, and planted this garden, in the month of *Rajab*, A.H. 1050 (=November A.D. 1640).

در زمان دولت پادشاه والا چاه سلطان عبدالله
قطبشاه و بنده در تختخواره خیرات خان بنای این
ملکیها و چاه آب و باغ نمود شهر رجب سنه ۱۰۵۰

(2) INSCRIPTION ON THE *AMBAR KHANA* IN GOLCONDA FORT.

In the glorious reign of the king equal in place to *Jamāhid*, whose army is like the heavenly host, *Sultān 'Abdullāh Quṭb Shāh*, this granary was completed by the efforts of the slave of the royal court, *Khairāt Khān*, in the month of *Rajab*, A.H. 1052 (=October A.D. 1642.).

در عهد دولت پادشاه جمجاه ملایک سپاه
سلطان عبدالله قطبشاه بسعی بنده درگاه
خیراتخان این انبارخانه یاتمام رسید
بنای رخ شهر رجب المرجب سنه ۱۰۵۲ ع

(3) INSCRIPTION IN PAVILION AT S.-W. END OF THE *BAND* OF THE *MĀN ŠĀHIBAH TĀLĀB*, ON THE ROAD FROM *KHAIRĀTĀBĀD* TO GOLCONDA.

همواره همت والا همت علیا حضرت سعادت افزای خاندان رفا وعفت
خانم آغا بنت میر مقصود علی طباطبا بر ارتفاع ارکان

* A local word. *Malgis* are small shops or houses in a bazar.

اتسام رفاغیت جمهور انام از طبقه خاص و طائفه عوام مبذور
 ل و مصروفست بذابراین نظر اعتبار برخواتم امور و عواقب کار
 کماشته حوضی در سواد خیرات آباد معمار کرده خوش دا
 شت که اصناف ذی حیات آسایش یابند و ثواب جاری آن تا
 قیام قیامت بروز کار باقی و ساعی عاید و راجع باشد درین و
 لا حوض مذکور بانعام سیادت و نجابت پناه شاه خُرنده کار ابن
 سیادت و معالی دستگاه شاه محمد الحسینی مقرر فرموده ایم فی ۱۰۳۴
 غرض نقشبست کزما باز مانده * که هستی را نمیبینم بقای

The magnanimous inclination of Her Highness, who increases the prosperity of the faithful and chaste family, Khānum Aghā, the daughter of Mir Magaṣṣād Ali Ṭabatabā, has ever been directed to raising the columns of all descriptions of (buildings for the) benefit of all people, both gentle and simple. Therefore, having in view the end of things and the conclusion of all earthly tasks, she has been pleased to construct a tank in the neighbourhood of Khairātābād, in order that all living things may be comforted thereby, and that the continual reward of this good work may remain throughout time until the resurrection and may benefit and assist her; and at this time she has presented this tank to the noble Sayyid Shāh Khundgār, the son of the exalted Sayyid Muḥammad, the Ḥusainī. We have decreed this in the year H. 1034 (= A.D. 1624-25.)

The object of this gift is a memorial of us which may remain,
 For I see no hope of continuance in existence.

This inscription is repeated in the pavilion at the N. E. end of the *band*, but lines 8 and 9 are there omitted.

Khānum Aghā was the wife of Mirzā Muḥammad Amin, sixth son of Ibrāhīm Quṭb Shāh and father of Muḥammad Quṭb Shāh.

III.—Inscriptions in Hyderabad.

(1) INSCRIPTION OVER THE GATE OF *JAMI 'MAJJID*, HYDERABAD.

جهانداري بشاهان شهر ياري * که نيکي دیده در عهدش نکړي
 دل آسایش کند جان پاره گردد * زلعلش سر زند چمن گفتگري
 زمین را رشک جنت گردانیده * گلستان ارم گردیده رزي
 بامر عالي خود مسجدی ساخت * که در سقفش فلک گردیده کړي
 مگر در پیش صحن او نماید * تقاضاي مسلمانان علوي
 کسي پرسند اگر تاريخ ارا * زهی عالي بنای خیر کړي
 تمام گشت بسعي ملک امين الملك - حرره بابا خان

The Lord of the world and king of kings.
 In whose reign the good man saw that which was good.
 He who gives ease to hearts, and at the same time rends souls in twain.
 When his ruby lips open in speech.

Who has made this earth the envy of Paradise.
By displaying in it his own face, the rose garden of Paradise.
By his own exalted order built a mosque under the roof of which one would say that
the heavens revolved.
Before its courtyard, one would say,
That the king invited all to accept Islām.
Should any ask the date of its foundation,
Reply "Behold the lofty and beneficent building."

It was completed by the efforts of Malik Amin-ul Mulk. Written by Bābā Khān.

The chronogram gives the date A.H. 1006 (=A.D. 1597-98.)

(2) ON THE LAIQU-UD-DAULAH BRIDGE.

تاریخ آغاز بنای پل

یارب اهدنا الصراط المستقیم سنہ ۱۲۷۰
بعہ افضل الدولہ بہادر * نظام الملک آصفجاہ دروان
الہی تابہ تابان مہ و خور * بود خورشید اقبالش درخشان
نکو دیوان او مختار ملک است * کہ نیکی را برد ہر حال خراہان
برد کرنیل دیودسن بہادر * سفیر نیکدل ذی شوکت رشان
ز حسن رای مسترمارت این پل * بناشد ہمچو طاق ہفت ایوان
صراط مستقیم رود موسی * زمعنی مصرع تاریخ برخوان
بدست چراغ علی کندہ شد

The date of the foundation of the bridge.

"Oh ! Lord, direct us in the right way."

In the time of Afzal-ud-Daulah, Bahādur, Nizām-ul-Mulk, the Asaf Jah of the age.

O, God, grant that, so long as the sun and the moon may shine, the sun of his prestige may continue to shine. His worthy minister is the factor of the State (Mukhtār-ul-Mulk, better known as Sālār Jang), who in all circumstances desires the good. Colonel Davidson was the good-hearted ambassador, possessed of honour and dignity. This bridge, which resembles the arch of the seventh hall of heaven, was built after the design of Mr. Mart; the straight way over the river Mūsi; and from this distich one may ascertain the date of its completion.

The chronogram gives the date A.H. 1270 (=A.D. 1853-54).



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